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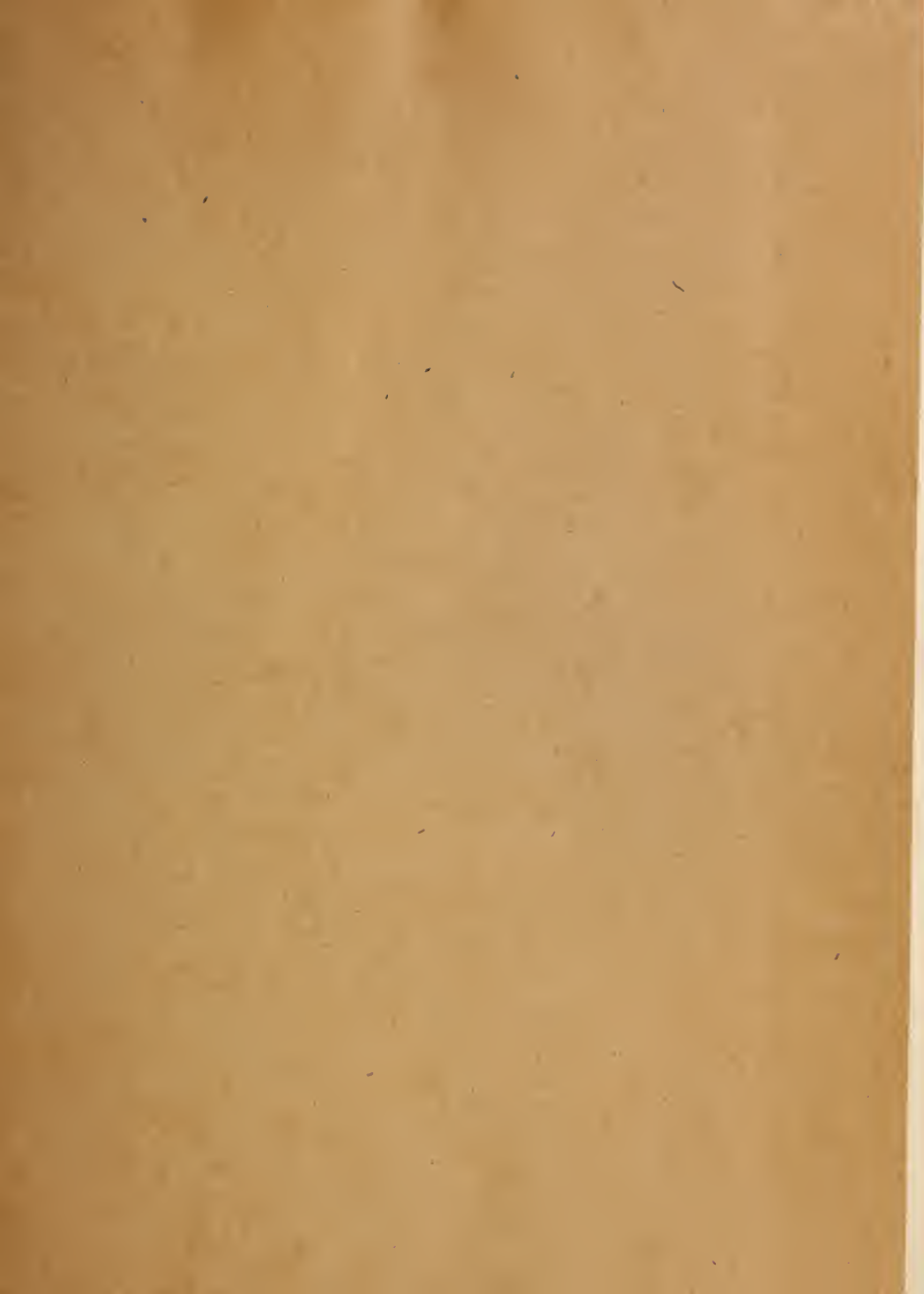


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The Student volunteer





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# The Student Volunteer

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## THE IMPORTANCE TO A MISSIONARY OF A KNOWLEDGE OF HIS PEOPLE.

BY REV. ARTHUR H. SMITH.

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It is a common notion among candidates for the foreign field, that the acquisition of the language will be a main difficulty; this often proves to be the case. There is some reason to think that Americans learn foreign languages with more trouble than other Occidentals, albeit quite as well. Not less important, however, than an acquaintance with the tongue of the people, is a knowledge of the people themselves; and the latter acquirement is the harder of the two. The writer of this paper has been asked to give a few hints to the readers of this magazine, on the best way of gaining this indispensable equipment.

Perhaps the most essential qualification for this purpose, is a true sympathy with the people whom we wish to comprehend. Such sympathy is developed by Christianity, yet it is not a strong point of the Anglo-Saxon race. Americans, as such, have slight relations with Orientals, while Britons have many and complex relations with many oriental races. But the Briton lacks sympathy. I once saw a group of African stokers on the deck of a British steamer in the Indian Ocean. One of them was a born orator and actor, and entertained the rest for hours with his evidently absorbing tales. An officer of the ship referred contemptuously to the habit which this man had of telling stupid stories. That remark was a window into the relations between Great Britain and the East.

It is to be observed at the outset, that, to all oriental peoples, etiquette is a matter of far more importance than we can, at first, comprehend. It is well to make it a point, to understand its principles, however incapable we may feel of adopting them. It was the wise advice of President Wayland to his son, to observe wherever he went what things were taken for granted. Nothing in the East is more "taken for granted" than the rules for social intercourse. They are often intricate, perplexing, wearisome, maddening. But we *must* know them, or run fatal risks. It was a just complaint of a Chinese teacher, that when he made his salaam to his missionary, the latter would often have gone far past him, before the elaborate bow was ended! The honorific terms of many oriental tongues are appalling. The designations of relationships which we never conceived of as such, are past imagination, previous to experience. But we must know the substance of them, or be set down as barbarian boors,—a position which all our efforts may not enable us to escape altogether. In the Orient, a neglect is an insult. *Not* to do something is a species of crime.

Perhaps the most pressing wonder to a new comer among the thronging masses of the Asiatic races, is the query, "What are all these people thinking about?" To the reader of Cervantes' inimitable story, it is quite clear what Sancho Panza was thinking about; for, as soon as he opened his mouth, a proverb was born. Proverbs and popular sayings have in all the East a currency and a value, which they never had with northern races. There is no better rule than to fill one's self full of them, for there is never a time when they will not be in demand. To an Oriental, a proverb *is* an argument: it is in itself a major premise and a minor premise, and the auditor is irresistibly led to cap the citation with the desired conclusion. By what possible means could labor be more economized? One thus shows that he is at least endeavoring to understand his people, and those are at once alive, who before were dead.

The common sayings of an oriental people are, in an im-

portant sense, a key to race traits, and race traits are among the most mysterious and significant phenomena in this mundane existence. It was an eminently wise suggestion of the most philosophical of the many writers on China, that one should take note of everything which strikes him as at all singular, and then endeavor to extract from a native explanations of the reasons for the procedure in question. A "sufficient reason" there most certainly is, for what we often dub "stupid."

I once heard a cultivated educator in a literary society of Honolulu remark, that he "never saw a Chinese without wanting to kick him." This was a case of what has been styled "imperfect sympathy," and there are many such. The cure is to endeavor to *comprehend* the kickee, and you will refrain from kicking, and be content to learn many things which he can impart in the most unconscious but effective manner. There is a danger of becoming so much accustomed to our ignorance, that we make no effort to mitigate it. An active mind ought not to fall into this frame, yet it is by no means an imaginary danger to be guarded against.

The first few years of one's missionary life are in every way crucial. It is important to begin right. I think a special set of note-books for the collection of the kind of material in question would prove a mine of wealth. At first all impressions are vivid, but varied iteration destroys the force of our perception, and the faculty of perceiving is itself wounded. Nourish it by constant use. Compare notes with other similar collectors, and exchange rare specimens as Mark Twain—in "the awful German language"—swapped long-jointed Teutonic polysyllables for others new to him. The owner of a carefully developed collection of such materials as this, will never be at a loss for spicy illustrations for his missionary talks when at home on a furlough. There is even a danger that he may be so misguided as to issue his collection in a book! It is wonderful how one thing leads to another, and how all branches of inquiry into matters of human interest interlace.

Persistent following of the plan here suggested will, in time, make the Occidental more of an authority even upon some phases of oriental life, than the Oriental himself. Familiarity with the life of the people will go far toward atoning for inevitable infelicities in the use of strange and perverse forms of human speech. It is said that if you want to interest people you should talk to them about men and women. Study men and women and you will know something about men and women, and will be able to teach them something about themselves and their needs.

It has also been said that there is at least one thing of which the "common sort is the best;" it is sense. Common sense is a prime qualification for a missionary. A mighty love for men is the prerequisite for successful work for God. No earnest worker need despair, because the things to be learned are many and hard. They will grow easier. Something can be done in the home land, but as all one's life is to be spent in the course, there is no occasion for haste, much less for impatience. Read much and widely, if you can; but expect to find the best textbooks in your people.

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## THE MISSIONARY DUTY OF THIS GENERATION.

(*Concluded.*)

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BY E. E. STRONG, D. D.

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The second section of the tract affirms that the churches are able to furnish this requisite number of missionaries for evangelizing all nations. The line of argument is that there are certainly 30,000 men of suitable age and talents, in different parts of the Christian world, who would be ready for this service if they were sent forth. It is said that this must be true, "if the gospel is not a fable, if religion is not a dream." As a basis for calculation, it is estimated that the 4000 churches in America at that time averaged 150 members each. A note in the pamphlet



says that 5500 would be nearer the actual number of churches. "Now could it be thought," say the writers, "a heavy burden for a whole church of a hundred and fifty members, uniting together in the object, to select and educate one young man for the missionary work? For the present, let it be admitted, that each church might easily educate a youth, and that seven years would be requisite in preparing him for the work. Then, in the space of seven years, the four thousand churches would furnish four thousand missionaries."

On the same basis the churches of Great Britain and continental Europe, being three times as many as those of America, could furnish 12,000, amounting in all to 16,000 missionaries furnished every seven years. "Now to make ample deduction for the mortality and defection of missionaries, let it be supposed that of all those who are sent forth at any given time, one-third die or leave the work in seven years, two-thirds in fourteen, and the whole in twenty-one years. After making this large allowance, still, if the whole number of sixteen thousand were sent every seven years, it would appear from accurate calculation, that in seven years from the time the churches begin to prepare the youth, there would be sixteen thousand missionaries in the field; in fourteen, there would be more than twenty-six thousand, and in twenty-one years there would be more than thirty thousand laborers actually in the field. Here, then, is a plan, which, if entered upon immediately, and executed with fidelity, would, in less than twenty-one years, furnish such a number of missionaries as would be, in a good degree, a supply for evangelizing the whole world. Yes, this whole supply of laborers, vast as it may seem, might be furnished in so short a time that many who are now exhorted to aid the object might live to see it fully accomplished. And what would they see? They would behold thirty thousand ambassadors of Christ scattered over the face of the whole earth, preaching the Word of Life to every creature. What would this be but the millennium, that long expected day when the way of the Lord shall be known upon

earth, and his saving health among all nations; and when from the rising of the sun even unto the going down of the same, the name of Jehovah shall be great among the Gentiles, and in every place incense shall be offered to his name, and a pure offering. O, glorious day! and glorious that work which is to usher it in."

The scheme which is thus presented did not seem to the writers one that required extraordinary faith or unreasonable sacrifice. "In furnishing this adequate number, no greater sacrifices, no greater exertions are required, than that one hundred and fifty pious persons, combining their means, should, in the course of seven years, furnish one missionary."

But what of the ability of the churches to provide the pecuniary support needed for this scheme of evangelization? The writers suggest three ways in which the funds could be secured by Christians if they were alive to their duty: first, by a trifling increase of their industries through which a little more could be *earned* only; second, by a little more frugality and self-denial in manner of living by which more might be *saved*; and third, by using a small part of the annual income for this object.

This financial part of the matter is considered in detail, with the conclusion that, with an exertion on the part of Christians, which may well be called trifling compared with the magnificence of the end in view, a force might be employed and sustained which in this generation might proclaim the gospel to all people. The writers say: "This great demand for missionaries, if hastily glanced at in the gross may appear wild and visionary, but if deliberately viewed in the detail, can anything appear more reasonable? Can anything be more obvious than the *duty* and the *ability* of the churches to fulfil it? Is not the whole a sober, moderate calculation? The great secret lies in persuading every Christian to do his part in the work. And how *easily*, how *soon* might this be done, would every one, whose office it is to plead the cause of God among the churches, faithfully and perseveringly urge upon the consciences of his

people, the claims which their crucified Redeemer, and their perishing fellow men have upon their liberality, and their exertions; and the infinite privilege of becoming co-workers with Christ, in building up his everlasting kingdom."

The remainder of this most interesting and vigorous tract is filled by a statement of the most important openings for missions in the world, showing that the difficulties then existing should not discourage efforts. These statements are now out of date, and may be read only as showing the state of the world eighty years ago.

The basis of the calculation as to the population of the world and the number of missionaries needed and the ability of Christians, has, doubtless, changed greatly. But there has been no change in the duty to evangelize mankind, no change in the needs of the pagan world, no discovery of any other method of saving man than by the gospel. On the other hand, there is a wider opening of the doors of access to the nations; a vast preparation of apparatus for the prosecution of missions, such as the knowledge of languages and peoples, and the translation of the Bible and Christian literature,—all in greatest and most favorable contrast to the situation at the time when Hall and Newell wrote. And the professed disciples of Christ have multiplied in full proportion to the larger numbers now known to constitute the population of our globe. The main argument of these early missionaries holds good to-day. It is as true now as then, that the scale on which missionary operations are conducted, is totally inadequate. The duty of the church to evangelize the world, is as binding as it was a century ago; her ability to do this work is vastly greater.

In saying that she can proclaim the gospel to all men within a generation there is no prophecy as to what she will do. It is a question of her purpose, not of her ability. There is no suggestion in either of the tracts from which we have quoted, as to the conversion of all men. That is not man's work. But the evangelization of the whole world is the assigned duty of Christ's

disciples. This they can do, this they are commanded to do, and it can be done with vastly greater efficiency and speed than is even dreamed of by most of the professed disciples of Christ.

#### PRINCIPLES GENERALLY ADMITTED BY HINDUS.

1. There is one God, the Supreme. You need not prove to Hindus the Divine existence, nor His unity. But, these admitted, you can take opportunity to point out and illustrate the erroneous ideas as to the Divine nature.

2. He has attributes. You may show wherein the views are defective; as in regard to love and holiness, the former being unknown, and the latter, if recognized, misunderstood.

3. God is omnipotent. You may endeavor to show that He is not to be identified with the universe, especially that He is so present in men as to be the author of their actions.

4. Mythological conceptions, *e. g.*, (*a*) the Triad or Trimurti, which may be contrasted with the Christian doctrine of a Trinity in Unity. (*b*) Incarnations or avatars. These present ground for setting forth the true and only Incarnation, the "Word made Flesh." (*c*) A golden age (*krita or satya yuga*). This may form a starting point for a statement on man's primeval condition and his fall. (*d*) The Deluge, as represented in their mythological works, presents a basis for stating the true narrative of the great event, and drawing important lessons from it. (*e*) Anticipation of a new era to supersede the present kali yuga; a foundation for exhibiting the triumphant progress and final establishment of Christ's kingdom.

5. Then they have the idea of sacrifice. They offer sacrifice, many of them to appease the wrath of demons, and this forms a foundation for presenting the great sacrifice of the Lord Jesus as a manifestation of Divine love for man's salvation. Their sacrifices, pilgrimages, washing in sacred rivers, penances, etc., all testify to a consciousness of sin, of guilt, of impurity, demanding forgiveness and a great spiritual change.

—*J. S. Wardlaw, D. D.* in "Lectures to Students."

LIST OF VOLUNTEER UNIONS.

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The helpfulness afforded by the Volunteer Band is often not fully appreciated until graduation severs the relationship. Hindered volunteers and those remaining in this country for additional training, feel keenly the loss of the regular Band meetings and the personal contact with other volunteers. The existence of Volunteer Unions in many centers affords to volunteers in their neighborhood privileges of fellowship and opportunity for service otherwise unattainable. All volunteers and other students interested in missions removing to such centers, should come in touch directly with these organizations which will be found to be not only sources of inspiration, but means for increased usefulness as well. The addresses of the Presidents, Secretaries, or of other responsible parties of the various Unions, are given below. It is hoped that the readers of the VOLUNTEER will bring this matter to the attention of any who intend to spend the next college year in the vicinity of any of them.

*Baltimore*: C. W. Ottley, Johns Hopkins University.

*Bay*: H. H. Atkinson, Pacific Seminary, Oakland, Cal.

*Boston*: Malcolm Taylor, Episcopal Seminary, Cambridge.

*Chicago*: C. H. Fahs, N. W. U., Evanston.

*Minnesota*: L. Baker, Macalester College, St. Paul.

*Montreal*: A. H. Grace, 866 Palace Street.

*New York*: H. McH. Beaver, 129 Lexington Avenue.

*Philadelphia*: Miss Ida D. Scudder, Woman's Medical.

*Toronto*: Miss Susie McCalla, Woman's Medical.

*Western Massachusetts*: P. T. B. Ward, Amherst.

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In his intercourse with the people, let a missionary guard most carefully against any outburst of temper. It will rob him of half his usefulness, even although he may be esteemed for several eminent qualities. — *J. Murdoch, L. L. D.* in the "Indian Missionary Manual."

# The Student Volunteer

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MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,  
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART  
THOU, O GREAT MOUNTAIN?"

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Rev. Arthur H. Smith, who discusses a most important topic in this month's leading article, is himself an excellent illustration of his own thesis. His "Chinese Characteristics" is regarded by those who have lived in the Empire as the best work on the subject; while a no less valuable contribution to a knowledge of the Celestial, is Mr. Smith's full collection of "Chinese Proverbs." Though the latter book should be ultimately owned by every Chinese missionary, it will be most fully appreciated when on the ground. "Chinese Characteristics," on the contrary, can be used almost as profitably in America as in China. If it has not been read, let it be included in the summer's missionary reading of every candidate for China.

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The reasoning of the Williams valedictorian Hall, and Harvard's Newell found on pages 164-168 was powerful in the early part of the century. A similar presentation of the subject, brought

down to date, may be profitably employed. Yet if done, care should be taken to make the argument invulnerable, as is not the case with that of Hall and Newell, if we have in Dr. Strong's article all the data. Thus they speak of the expense of preparing these candidates for the work, but say nothing of that involved in keeping them on the field. Still, with the vast increase in numbers and wealth, the Church of to-day could easily maintain such a force, if they were only moved to do so, as witness the actual work done by the Moravians and the Christian Alliance.

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With this closing number of the present volume will be found an index. Before the magazines are lost, it will be well to have them bound for future reference. So many Bands are without a file of the VOLUNTEER that each of them should see that this volume is put in permanent form and left for future volunteers.

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### THE STUDENT SUMMER CONFERENCES AGAIN.

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The full and attractive announcements of the eight Student Summer Schools have appeared and those for young men may be secured from H. W. Georgi, 40 East 23rd Street, New York, while those for young women may be had of Miss Carrie B. Wilson, 1004 Champlain Building, Chicago. Usually, copies can be obtained from the President of each College Association.

The essential value of these gatherings in all departments of Christian student work is so well recognized, that it is not necessary to present the general arguments for attendance. A word should be said, however, to those who are responsible for the missionary interests of our colleges. Remember that those in charge of these schools place among the three delegates who should be sent "even if their entire expenses have to be paid," the "leader of the Volunteer Band, or, if there are no volunteers, some one who can assume the leadership of the Missionary De-

partment." With such missionary specialists as the Misses Preston, Patterson and Wilson, and Secretaries Luce, Lewis and Beach, aided by the missionaries and board secretaries present, and, in the case of Northfield, by representatives of the World's Student Christian Federation, it is believed that exceptionally suggestive missionary sessions and interviews will be possible. At some of these schools, a valuable series of talks on the development of missionary interest will also be given.

An additional reason for sending representatives from each institution, is the fact that during the coming college year, the International Volunteer Convention will be held. This should be a more important gathering than the Detroit Convention of 1894 even; but in order to make it a success in point of delegations, each college should contain at least one person whose soul is on fire for missions and who can bring the Missionary Department of the Association into its most efficient state. With such a leaven present, delegations will not need to be "worked up" by outside parties, but the colleges will spontaneously send their representatives, because of the advantage that has already come to them from missionary interests. In view of these facts, let volunteers and missionary committees put forth unusual efforts to send representatives to the summer schools of 1897. We repeat the dates and would strongly urge volunteers to insert them in their prayer-lists for special remembrance during the Morning Watch.

*College Young Men's Christian Associations:*

Pacific Grove, Cal.,	May 21-30.
Lake Geneva, Wis.,	June 18-27.
Knoxville, Tenn.,	June 18-27.
Northfield, Mass.,	June 25-July 4.

*College Young Women's Christian Associations:*

Asheville, N. C.,	June 15-25.
Lake Geneva, Wis.,	July 2-13.
Northfield, Mass.,	July 9-20.
Mills College, Cal.,	July 13-23.



MISSION STUDY COURSES FOR 1897-98.

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With this month the preliminary cycle of two years ends. It has been one made up of courses which were chosen with a view to finishing a line of studies already begun in many institutions, and with the expectation that at the end of the two years the idea of definite mission study of a systematic and progressive character would have taken firm root in our educational institutions.

In this anticipation we are not disappointed. During the preliminary year in which Mr. Lyon so successfully inaugurated our present system, over 1400 students completed one or more courses of study. Last year that record had increased fifty per cent., amounting to over 2100. During the present year a still larger increase has been seen. The statistics cannot be made out until the close of June, but those of the first course on Missionary Biography in their imperfect state show that 250 classes in 242 institutions have already completed it with an average attendance of 2093 students; that is, nearly as many have completed that *one* course as completed one or more of the *three* courses of last year. Many more students took the studies but have failed to give satisfactory reports and so are not included in the above numbers.

The institutions represented in these figures are as follows: women's colleges, 29; medical schools—three of them for women—14; theological seminaries, 24; colleges for men and coëducational institutions, 175. Of the last two courses of the year, no particulars can yet be given except to say that of the "Missions and Apostles of Mediæval Europe," over 1700 copies were sold to students, while of the present term's book, "Organization and Methods of Mission Work," over 1500 copies have been thus sold. As the total number of "Knights of the Labarum," sold to students was 2806, the reader can see that more reading and study have been done along missionary lines than ever before in our colleges. These results have been accom-

plished at the cost of much prayer and pains on the part of college leaders and secretaries of the Movement, and are very largely due also to the invaluable aid rendered by Mr. J. E. Knotts of the Chicago office.

And now the first full cycle of four years is about to begin. While the Executive Committee are not prepared to announce the entire four years' outline, they have decided that for the coming year, the courses shall be, for the Fall Term, eight studies on a World-wide View of the Mission Lands and Work of To-day; for the Second Term, eight studies on Present-Day Nature Religions; for the Third Term, six studies on Missions in the Light of the Epistles. It is believed that these three courses will surpass in interest and value those of any previous year, and that they will attract a wider enrollment. An earnest attempt should be made to secure the attendance of every volunteer at least, and to largely draw in those who are not such, but who wish to know the present condition of the non-Christian world.

The text-books for next term will be two in number, as the topic is very broad and demands this extra provision. One is by E. M. Bliss, D. D., and will be ready by September first. The other will be by our Chairman, Mr. Mott, and will be ready in time for the Summer Schools. The two will be sold at the exceptionally low price of 50 cents for the set, both of them being needed. Dr. Bliss's book will be a world-wide survey of all mission fields of the present day and will cover ground not at present so comprehensively traversed. Mr. Mott's book will be a special edition, at reduced price, of the letters written during his tour through student communities in various lands. For the first time, it will be possible for our students to encircle the globe with two most competent and sympathetic guides, and see it from the two-fold view of the missionary and the college student. We should be determined to enroll at least 5,000 students in this course alone.

Leaders who wish to prepare for the fall course will find

Dr. Leonard's "A Hundred Years of Missions" (\$1.25 post-paid, at our Chicago office) as helpful as anything, though much aid can be had from Lovett's "Primer of Modern British Missions," the articles on the various mission lands in the "Encyclopaedia of Missions," Hodder's "Conquest of the Cross," and elsewhere.

Those wishing to prepare to teach the second course will not be able to get the text-book,—to be prepared by the Educational Secretary—before December next, and so would better read in the way of general preparation, F. B. Jevons' "Introduction to the History of Religion," published by Macmillan & Co., this being issued last year and more nearly covering the ground than any other single volume. G. T. Bettany's "The World's Religions"—published separately also as "Primitive Religions"—contains on pages 1-101 much valuable material, while the encyclopædia articles on Animism, Fetichism, Totemism, Shamanism, and Ancestral Worship will greatly aid the leader, as will Prof. Tiele's article, Religions in the Britannica.

For the third course the New Testament only is needed. The Epistles should be read through again and again in search of missionary principles, methods, etc. If leaders cannot spend much time on the last two courses, let those who have the work this fall, secure from the office, Dr. Leonard's book and that of Mr. Mott, which can be secured at the Summer School, or from the office after July first.

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## FIRST GENERAL CONFERENCE OF THE GERMAN "STUDENTENBUND FÜR MISSION."

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BY JOHN E. MERRILL.

What have the University men of Germany done for missions? Two hundred and forty-two laws, three philologs, twenty-one medics, the rest theologs—have gone into the foreign field. The total number now in the work is seventy. Friends of missions are not satisfied.

With the news of the Volunteer Movement's progress there came to some German students the thought of a missionary movement among their number as well, and at Frankfort-am-Main some years since seven of them agreed to pray for missions and to face the missionary question. This developed into a prayer union; the missionary interest dropped into the background. At the Liverpool Conference, however, a delegation of twenty was present, and the impression of the need of a missionary movement in the German universities was very strong. Their first intention was to organize exactly on existing Volunteer lines, but serious questions arose as to its wisdom, and finally on March 28, 1896, at Halle, following a Students' Conference in Berlin, fourteen organized themselves into the "Studentenbund Für Mission."

The first general conference of the Bund has just been held, April 24-26, in Halle. About sixty from outside wrote for entertainment. Seven new members were received, making a total of forty-four. Two are already on the field.

The program was planned by days. The opening address was on the Necessity and Value of Missionary Work for the Life of the Individual Believer. Sunday morning's sermon set forth Peter as a case of thorough conversion, with the teaching that this is what the Lord must have in each of us before He gives us a missionary trust. The afternoon meeting was for the rousing and deepening of the spiritual life as the precedent condition for missionary activity. The addresses on the program were two, on the Necessity of Decision Definitely for Christ, and of Abiding in Christ. Not on the program was one by Mr. R. P. Wilder on the Gift of the Holy Spirit. Missionaries spoke in the evening, among them Hudson Taylor. The third day took up more closely the affairs of the Bund. Professor Dr. Warneck, the first professor of missions in Germany, spoke on the characteristics of missionary work which should make it attractive to students: the power of Christ's Command, the work undertaken, the courage required, and the hope of the end. Five

short addresses by as many missionaries followed. In the afternoon we listened to a history of the Bund by the secretary, and to speeches by visitors—Wright of Great Britain, Heyer of Australia, and Wilder from India. Then came a short, very happy business meeting at which the new members were welcomed. The evening addresses were two, the one having at its center that the missionary must be able to say with Paul, “I *know* Whom I have believed,” and the other pointing out the path of the overcoming life through trust and the giving up both of sins and of things not in themselves sinful which God might require of us. The closing prayer meeting was very earnest.

Naturally a foreigner does not enter fully into the atmosphere of any gathering here, but the students said themselves that the impression was very deep, and I know that personally I was much helped. Do not say of this gathering, “How few!” Rather, “See the handful there!” And remember the parable of the mustard seed, and pray that their number may be increased.

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### THE 1897 STUDENT CONFERENCES IN INDIA.

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So helpful and abiding were the results following the Indian Conferences held by Mr. Mott and his fellow workers, that the Student Volunteer Movement and the College Y. M. C. A. of India resolved to conduct a second series at the great student centers of Calcutta, Bombay—on account of the plague, Poona had to be substituted for that city,—Madras, Lahore and Allahabad, with one to be held the latter part of this month in Ceylon. As each of these centers unites from twenty-five to fifty colleges, a large proportion of the institutions of higher learning could thus be reached.

Prof. White of Chicago, Frank Anderson of Oxford, and six of our former Volunteer Secretaries, including Mr. Speer, were aided at the conferences by the strongest missionaries from each section. All sessions were in English save one, which was in the vernacular of the district, and at each conference a

mass meeting was held for Hindus and other non-Christians. Most of the time of these conferences was given to a consideration of five topics: Bible Study; Prayer as a Method of Work; Soul Winning and the Evangelization of India; Christian Work in Colleges; and the Holy Spirit and the Deeper Christian Life.

The Calcutta conference was the first and smallest of all; but answers to prayer were granted, and the beneficial effect on future work for India cannot be doubted. Out of the great Presidency of Bombay, with a population about as large as that of Great Britain, only a score of Christian college students was found; but among the sixty men who came up from seventeen colleges and high schools, were many earnest fellows who are evidently counting the cost of giving up their ambitious hopes, in order to seek for India's lost sheep. Even at the mass meeting, when six hundred students of that bigoted center of Hinduism gathered to hear a converted Brahman, only occasional jeers were heard, though stones had been expected. Anderson Hall at Madras was the next meeting place, and in it were met representatives of twenty-five institutions, some of whose students had traveled more than 400 miles to be present. Here "Father Endeavor" Clark of Boston, and several native speakers added to the profit of the sessions, while the triumphant notes of "Crown him Lord of All," which made the old building shake, were a prophecy the preliminary fulfillment of which was seen in the students present.

At Lahore 250 were assembled in a spirit of great expectancy which followed weeks of prayer. Naturally this conference was signally blessed. At the farewell meeting some sixty testified to the inspiration and strength gained, and those present felt that as the Lahore Conference of last year was the best of the series, so the one of this year excelled even that. Allahabad saw the close of the Indian campaign with six secretaries of the British and American Volunteer Movement present, and with Mr. Speer to deliver four uplifting addresses. So ended the winter of seed sowing in that famine smitten land.

## SAILED NOTES.

*“Brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you.”*

Albert L. Bennett, M. D., University of Colo. (Medical) '97; volunteered '96; from New York in April, to Gaboon and Corisco Missions, West Equatorial Africa, to labor under the Presbyterian Board (North).

Rev. Harvey Brokaw, Park College '93, Auburn Theological Seminary '96; volunteered '95; from San Francisco, Sept. for Kanazawa, Kaza, Japan, under the Presbyterian Board (North).

E. S. Corson, M. D., University of Pa. '95; volunteered '90; sailed Dec., from New York for Burmah, under A. B. M. U.

Miss Julia G. Craft, Bapt. Tr. Sch., Phil'a '96; volunteered '96; sailed Oct. from New York for Rangoon, Burmah, under A. B. M. U.

Mr. Abdella De Roos, volunteered '95; from New York in June, '96 for San Carlos, Nicaragua, under auspices of Philadelphia Bible Institute.

Rev. C. T. Erickson sailed in Oct. for Rangoon, Burmah. Mr. Erickson was of the class of '91, Depauw University; volunteered '86.

Rev. N. E. Joyner, Centenary Coll. '93; volunteered '92; to Mexico in April, under Methodist Church (South).

Rev. J. L. Lawson, Iowa Wesleyan '94; volunteered '86; sailed Nov. for India.

Charles Lewis, M. D., Washington and Jefferson '92, University of Pennsylvania '96; volunteered '89; from San Francisco, Nov. '96, for Teng Chou-fu, China, under Presbyterian Board (North).

Rev. F. I. Lyman and wife (*nee* Altha N. Rhamey), Nov. from San Francisco to Siam. Mr. Lyman was of Bellevue College '93, and Omaha Theological Seminary '96; volunteered '90. Mrs. Lyman was also of Bellevue College '93.

Mary T. McGowan, M. D., Woman's Medical, Philadelphia, '95; volunteered '92; sailed Sept. for India.

Rev. Stephen Momchiloff, Park College '93, Auburn Theo. Sem. '96; volunteered '85; from New York, Nov. for Stara-Zagora, Bulgaria.

Rev. Horace Tracy Pitkin and wife (*nee* Letitia Thomas). Mr. Pitkin graduated at Yale in '92, and at Union Theo. Sem'y in '96; volunteered '89. Mrs. Pitkin graduated at Mt. Holyoke in '95, and volunteered same year. They sailed in Nov., '96 for Pao Ting-fu, China, under A. B. C. F. M.

Margaret C. Polk, M. D., Woman's Medical, Philadelphia, '93; sailed in '96 for Soochow, China, under Methodist Board (South).

Miss Dorothy M. Richard, Mt. Holyoke College '96; volunteered '95; from New York, Dec. to Chili, S. A., to labor under the Methodist Board (North).

Joseph H. Romig, M. D., Hahnemann Medical, Philadelphia, '96; volunteered '92; from San Francisco, June '96 for Bethel, Alaska, under Moravian Board.

Rev. W. H. Semple, Princeton Theo. Sem'y '96; volunteered '94; from New York, Nov., to Mexico. Serves under Presbyterian Board (North).

Miss Bertha R. Stenger, Baptist Training School '95; volunteered '94; sailed June, '96 for Rio de Janeiro, Brazil; independent of any Board.

Mrs. A. A. Stevens, volunteered '95; sailed Nov., '96 for Africa, under Christian Alliance.

Miss Grace Todd, Chicago Training School '97; from Vancouver, Mar., to labor in West China under Woman's Foreign Missions Board, Methodist (North).

Rev. William Evert Vanderbilt, Wabash College '93, Auburn Theo. Sem'y '96; volunteered '94; left Aug., '96 for Zitacuaro, Michoacan, Mexico, under the Presbyterian Board (North).





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